

THE NUR AF' SHAN

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No. 21

FOREIGN TELEGRAMS.

London, May 11.

Tokio advices confirm the news that Cossacks have attacked Anju. The Japanese garrison wired for reinforcements and repulsed their assailants.

The Japanese loan at 2½ premium was covered twentyfold and is now closed in London. The New York section, which also is over subscribed, closes to-morrow.

Calcutta, May 12.

London, May 12.—The Japanese have withdrawn from the Port Arthur railway. General Kuropatkin reports that a train has safely reached the fortress.

A Paris report credits three cruisers with leaving from Port Arthur on Monday and sinking three Japanese transports at Yentou Bay, returning to the harbour safely.—*Englishman* Special.

London, May 12.

The Japanese are reported to be creeping closer to Port Arthur. General Kuropatkin reports the successful dash of an ammunition train from Liao yang to Port Arthur.

Admiral Alexeieff's report that communication with Port Arthur has been restored is officially (?) at Tokio.

Despatches from different Russian Generals appear to show that the Japanese after a momentary raid from Fintse upon the railway to Port Arthur are now deploying upon a wide front upon the general line running north-east and south-west through Feng-huang cheng, the army which crossed the Yalu upper reaches forming the extreme right and the comparatively small force which landed at Fintse on the extreme left.

London, May 11.

A *Times* telegram from Gyantse says that the Chinese Commissioner Ma deliberately concealed the Tibetan plot to attack the Mission on the 5th instant. Mr. Parr, of the Chinese Customs, who is Joint Commissioner with Ma, narrowly escaped death. His servants were all but executed.

Mr. Brodick in the House of Commons said that the Government had arrived at the conclusion that the recent events make it inevitable that the Mission should advance on Lhasa unless the Tibetans consent to negotiate at Gyantse.

London, May 13.

A Japanese torpedo boat was destroyed yesterday while removing mines at Kerr Bay, north of Taitienwan. Seven of the crew were killed and seven wounded.

The Japanese torpedo boat was destroyed while the Japanese Third Squadron was bombarding the forts of Taitienwan. Kerr Bay is a deep bay. The torpedo boats meanwhile were searching for mines and surveying the harbour. The survey is completed, and the Russian posts on the shore were dispersed by the warships' guns.

London, May 13.

A Russian prisoner states that the assailants at Anju were 700 men of a flying column of Trans-Baikal Cossacks under General Mandaricoff. They started from Liao yang with twelve days' provisions and covered 25 miles a day.

Reuter's agent at Niuchwang says that bandits are depredating the vicinity of Yingkow. Several rich natives have been kidnapped at Niuchwang and ransomed.

London, May 13.

Mr. Brodick in the House of Commons said that the reinforcements for Tibet would consist of four companies of British and four companies of Native Infantry and four guns.

The papers generally approve of the advance to Lhasa.

London, May 14.

A St. Petersburg telegram from Mukden says that the Japanese have re-occupied the station of Pu-lian tien (Port Adams) on the rail-

way, and communication with Port Arthur is again interrupted.

Russian despatches show that the investment of Port Arthur has fairly begun. The Japanese are holding the railway, a considerable length of which has been destroyed. This appears to indicate that the Japanese armies are executing a formidable turning movement, making the Russians uncertain where the blow is going to fall.

A Chicago *Daily News* telegram from Chifu says that after the bombardment of Daini the Japanese landed troops, and a combined attack by land and sea was undertaken. There are indications that the town is now in possession of the Japanese.

Reuter's Seoul correspondent states that the Vladivostok squadron is practically bottled up. The Japanese have established a hotel base at Port Lazareff and keep a squadron of scouts watching Vladivostok harbour.

Reuter's Shan hai kwan correspondent says that a private letter from Niuchwang, dated Thursday, states that a division of Japanese is twenty miles to the southward.

A St. Petersburg official despatch says that the Japanese began on the 11th instant to debouch from Feng-huang cheng on the Liao yang road. Cossacks opposed the advance guard, but their flank was turned and they retired.

A Russian officer has informed Reuter correspondent at Niuchwang that Russia's plan is to remain at Harbin until reinforced and then to make a quick and decisive campaign southwards late in the summer.

London, May 14.

A *Standard* despatch from St. Petersburg says that persistent rumours are current of a serious disturbance at Warsaw in which a high official was killed. The feeling is not decreasing that a successful battle is very necessary if complete order is to be preserved in the interior.

London, May 15.

Lord Curzon arrived at Dover from Calais at 3 this afternoon. He appeared to be in splendid health and was warmly greeted by Lady Curzon and their two little daughters who came from Walmer Castle to meet him. A large crowd, including the local magistrates, assembled to welcome him. His lordship then left for Walmers Castle.

Kangwa, May 14.

Gyantse, May 12th.—Latest reports state that the country in front of us is in a ferment. The Lamas, like the Mullans on the Pathan frontier, are going from valley to valley, preaching a holy war. Two thousand Khamta warriors are said to be marching to join the army in Gyantse fort. Meanwhile the bombardment of the camp continues. The enemy have found the range of every building in the camp, but we are all well under cover. The troops were working the greater portion of last night altering the defences. The mine lines have been removed, as they were under the direct fire of the fort. The garrison make daily sorties to neighbouring villages suspected of harbouring or assisting the enemy. Curiously enough, the line behind still remains perfectly open. The telegraph line has been pushed up to within 25 miles of Gyantse.

A *Daily Chronicle* despatch from Tokio says that the Japanese are closing in on Port Arthur. Big guns and the new explosive will be the important factors in the siege.

Admiral Alexeieff telegraphs that the blockade of Port Arthur continues inactive and that the repairing of ironclads is proceeding.

Other Russian despatches report skirmishing between Japanese and Cossacks in the direction of the Mo-tien ling Pass. The Hunhuses are also attacking the Cossacks.

A *Standard* telegram from Tien-tsin says that the Russians have evacuated Ka-pen-tse and Asin-miu-tung, and that the Chinese are now guarding those places.

The Japanese turning operations on both sides of the Mo-tien ling Pass are proceeding with the occasional capture of Russian officers and men.

The Japanese despatch boat *Mujiki* struck a mine and was destroyed yesterday in Kerr Bay. There were eight casualties.

EDITORIAL NOTES.

"Then drew near unto Jesus all the publicans (tax-gatherers) and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. . . ."

And he said, a certain man had two sons; And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand and shoes on his feet: and bring hither the fatted calf and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost and is found."

This story of the Prodigal son was related by Jesus the Messiah to explain why he received sinners and made such his disciples. At the same time, he set forth the love of the Heavenly Father towards the most unworthy among the children of men. Whenever such an one "comes to himself" and realizes his sinful condition, and condemns himself because he has sinned against God and man, and declares his purpose to arise and confess his sin before his Heavenly Father, He, who ever yearns for the return of his sinful children, will receive that prodigal child and restore him to the fellowship of His house. The prodigal is gladly received. He is clothed in the robe of righteousness. He is adorned with the ornaments which belong to a child of God.

This teaching of our Saviour was not new. It is the uniform teaching of the Bible from Genesis to Revelation. Even in the midst of the threatenings of God against rebellion and sin, there is everywhere the assurance that the penitent sinner will be received back to the favour of God. Even the wicked

city of Ninevah was spared, when its guilty people acknowledged their sin and plead for pardon. And the wicked and rebellious Manasseh, who, as vicegerent of God, had transgressed every law of God and transformed the worship of Jehovah into that of the most abominable idolatry, was nevertheless pardoned upon his manifesting sincere penitence and was reinstated in to his former holy office where he once more restored the true worship of his loving Heavenly Father. This same Jehovah, "was in Christ reconciling the world to Himself." He is the Good Shepherd seeking the lost sheep. He is the Father rejoicing in the return of the prodigal son, who comes confessing his sin and folly and desiring to be reconciled to his Father.

Sir Oliver Lodge is quoted as having expressed his aversion of the Bible doctrine of salvation by atonement by saying that, while "the higher man of to-day might plead for a mitigation of his punishment for sin on the ground of good intentions, "never either consciously or unconsciously will any one but a cur ask for the punishment to fall on some one else, nor rejoice, if told that it already has so fallen."

We have not seen the article in the *Hibbert Journal* from which these lines have been quoted, but we will say that every scholar knows that unworthy representations of the character of God and of Christ have been made by Christian writers. And yet there is no mistaking the source of the proud self-sufficiency voiced in the sentence just quoted. He goes on to say, "the higher man of to-day is not worrying about his sins at all, still less about their punishment". Alas that it should be so. One would have thought that even the contemplation of the course of nature and the working out of that law of progress in nature, usually expressed by the somewhat gruesome phrase "the survival of the fittest," would have at least promoted the development of a conscience alive to the awfulness of sin.

We are not so sure that this learned scientist does not constantly rejoice in something very like vicarious suffering. Does he never rejoice in the political and religious liberty which he enjoys, even though he knows that these blessings have been purchased by the suffering and death of his fathers? Does he not rejoice in the accomplishments of the brave men, who are enduring the dangers and braving the death which confronts them in the wilds and deserts of Africa, or the frontiers of India, and all to add to the security of the Empire of which he forms a part? There is a great deal of suffering, which is vicariously endured in behalf of every son of man. And, while there is a sense in which we regret the necessity of such suffering,—all the more, if it has been occasioned by our sin—yet none but "a cur" would be so ungrateful as to refuse acknowledgement of the benefit received.

But the scripture doctrine of substitution is misrepresented in the characture above quoted. It is not an accommodation to meet the clamor of mean ungrateful men for

release from merited punishment. It is on the contrary the working out of the father—love of God, providing for the possibility of salvation for those who have transgressed the laws of righteousness. The "higher man of to-day" would proudly sit still and permit the wheels of Divine justice to roll over him, but His Heavenly Father has made it possible for him to escape. The hand of mercy is stretched forth for his salvation. If he accept the proffered hand, as he accepts his daily bread, he may live. He may then rejoice in the love of God, and while the fact that this clemency was made possible by the suffering and death of Christ may add a sense of sorrow and humiliation, it will only enhance the feeling of love and gratitude in a truly grateful heart.

The following testimony of an impartial witness taken for the New York *Advocate* will encourage many of our brethren, so often made the target for misrepresentation and abuse.

"Mr. Wm. E. Curtis, the well-known special correspondent of the Chicago *Record Herald*, is travelling in the Orient, and in his letters to that paper has written most instructively and appreciatingly of the work of American Protestant missions. Mr. Curtis states that "Sir Muncharjee Bonarjee, a Parsee member of Parliament, recently asserted that the American missionaries were doing more for the industrial development of the Indian empire than the government itself."

Christian missionaries have been at work in India for a little more than a century, and since 1894 have distributed 13,000,000 of Bibles. During the last ten years they sold 5,000,000 copies of the Scriptures either complete or in part; for the gospels in each of the great Indian languages, like two sparrows, can now be bought for a farthing. In 1898, 497,000 copies were issued; in 1902, more than 600,000; and thus the work increases. More than 140 colporteurs, or agents, mostly natives, are peddling the Bible for sale in different parts of India. They do nothing else. More than 100 native women are engaged in placing it in the secluded homes of the Hindus among women of the harems, and teaching them to read it. No commercial business, says Mr. Curtis, is conducted with greater energy, enterprise and ability than the work of the Bible society, in the Indian empire, and while the missionaries have enormous and perplexing difficulties to overcome, they, too, are making remarkable headway.

Referring to the statements of unfriendly critics of missions and missionaries who are ignorant of both, Mr. Curtis says: "You frequently hear thoughtless people, who know nothing of the facts, but consider it fashionable to sneer at the missionaries, declare that Hindus never are converted. The official census of the government of India, which is based upon inquiries made directly by sworn agents of the individuals themselves, and is not compiled from the reports of the missionary societies, shows an increase in the number of professing Christians from 2,035,000 in 1891 to 2,664,000 in 1901, a gain of 625,000, or thirty per cent in ten years, and in some of the provinces it has been remarkable. In the Central Provinces and United Provinces the increase in the number of persons professing Christianity, according to the census, was more than 300 per cent. In Assam, which is in the northeastern extremity of India and the Punjab, which occupies a similar position in the northwest, the increase was nearly 200 per cent. In Bengal, of which Calcutta is the chief city, the gain was nearly fifty per cent; in the province of Bombay it was nearly forty per cent, and in Madras and Burmah it was twenty per cent."

Mr. Curtis quotes the words uttered by Lord Curzon, Viceroy of India, expressing his appreciation of the services of the missionaries during the recent famine. Lord Curzon said: "I have seen cases where the entire organization of a vast area and the lives of beings rested upon the shoulders of a single individual, labouring on in silence and in solitude, while his bodily strength was fast ebbing away. I have known of natives who, inspired by his example, have thrown themselves with equal ardour into the struggle and have uncomplainingly laid down their lives for their countrymen. Particularly must I mention the noble efforts of missionary agencies of various Christian denominations. If there ever was an occasion in which it was open to them to vindicate the highest standards of their beneficent calling it was here and strenuously and faithfully have they performed the task."

"It is exceedingly gratifying," writes Mr. Curtis, "to hear from all sides encomiums of the American missionaries, and it makes a Yankee

proud to see the respect that is felt for and paid to them. Lord Curzon, the Governors of the various provinces and other officials are hearty in their commendation of American men and women and American methods, and specially for the services our missionaries rendered during the recent famines and plagues. They testify that in all popular discontent and uprisings they have exerted a powerful influence for peace and order and for the support of the government. Lord Northcote, recently governor of Bombay, in a letter to President Roosevelt, said: "In Ahmednagar I have seen for myself what practical results have been accomplished, and during the famine we owed much to the practical schemes of benevolence of the American missionaries."

Mr. Curtis is an experienced observer and investigator. He is not a "globe trotter," who spends a few hours or a day in a city and then writes his "impressions" of people and institutions of which he has actually learned nothing. Nor is he of the class of officials or businessmen whose personal or commercial interests are in antagonism to the moral and religious principles which missionaries present. He has an open mind for facts and fearlessly records them, which renders his statements concerning the work of American missionaries in the Orient the more valuable.

Current Thought & Incident.

How to be Converted.

BY REV. THEODORE L. CUYLER D. D.

"My reason and my conscience tell me that I ought to be a Christian, and I often wish that I were one. But the Bible tells me that Except ye be converted, ye can not enter into the kingdom of heaven; how shall I be converted? conversion implies a new heart; but my heart is hard and stubborn, how can I change it?"

These questions may be agitated by many of my readers; they are of such vital importance as to demand plain and direct answers. To shut Jesus Christ out of the heart means spiritual death; it shuts the soul out of heaven. I would say to this honest inquirer: If you use the means as diligently for the softening and converting of your heart as you have been using them for many years to harden your heart, you will soon become a sincere and useful Christian. The first one is honest and importunate prayer. Jesus Christ says that the regeneration of a sinful heart is the work of the Holy Spirit. Pray to the Holy Spirit that he will take away your stony heart and give you what the Bible calls "the heart of flesh." As you have sinned grievously, you may well pray for forgiveness; you may well pray for light, guidance and help; but chiefest of all, pray for the Holy Spirit's renewing and converting power on your wicked heart. Don't be satisfied with "asking prayers" of other people. This may be only a snare if you rely on it. Pray for yourself. Go at once to "headquarters"; this momentous matter must be settled between you and your Saviour. Beseech the Holy Spirit to break down the door that shuts out Christ.

There is a great temptation to excuse your sins to yourself. None of your excuses are such as you would dare to offer on the day of judgment. Instead of excusing your sins and trying to palliate them, strive earnestly to break off from them. Make the resolute attempt upon the very first sin to which you are tempted. Set yourself against sin, and call for the Spirit's power to help you conquer it. Conversion means renouncing of sin, and no one has even begun to serve Jesus Christ until he has declared war upon his favorite appetites and lusts and passions.

Unless you sincerely desire to become a Christian, you never will become one; if you do desire it, employ every means and influence that may change the current of your affections from selfish and sinful things toward Christ.

Reading God's Word is one of these means, studying Christ's character and claims on you is another; turning away from sinful companionship is another; setting your face like a flint against all attempts to draw you back into old habits or entanglements which might tend to harden your heart the more. Above all, pray, and still more pray for the Spirit's power.

As you are a free moral agent you are to use every means for changing your heart. If a drunkard desires to be delivered from his bondage to the bottle, he is not content with simply willing to become a sober man. He takes certain steps. He puts the bottle out of his house; he avoids the society of those who would tempt him to drink; he makes a solemn pledge of entire abstinence, and not only uses such wholesome physical tonics as may sustain him in his struggle with his old enemy, but he implores the help of Almighty God. These means faithfully employed may give him the victory, as they gave it to John B. Gough and other converted inebriates. Suppose that a young man had become intensely attached to a beautiful and fascinating woman, but had discovered that an alliance with her would be fraught with danger to his peace and welfare; would it be enough for him simply to wish a change in his affections? That might be a futile failure. But if he should resolutely avoid her ensnaring society; if he should destroy every keepsake that would recall her, memory; if, when he thought of her, he kept before his mind only what was offensive and unworthy; and if he sought for himself purer and worthier associations, he might by these means overcome his former perilous passion. That would mean towards her a change of heart.

It is true, my friend, that the Holy Spirit alone can do the mighty work of regenerating your soul. Too deeply, too intensely, you can not hold to this solemn fact. It is therefore, of infinite importance that you co-operate with the Holy Spirit. Refusing to do this, you grieve the Spirit; you quench the Spirit. You will never be converted while working against that blessed Spirit who points you to Christ, and strives to draw you to Christ. Whatever the Spirit presses you to do—whether in refusing a temptation or performing a right deed—do it promptly. Whatever you can do to please Jesus Christ, do it promptly. Shut your ears to the fatal foolishness that you are merely "passive" in conversion. You are not so. Repentance of sin is an intellectual belief in Jesus Christ; it is the act of the mind; and faith is a hundred miles deeper than an act of clinging to him and joining your whole self to him. The very word "conversion" signifies turning right around; it is your turning away from sin and self-seeking and self-living and turning to Jesus Christ, your atoning Saviour, with full purpose to obey him. There is no more passivity in all this than there is in eating, or breathing, or walking.

Perhaps too much has been said against "feeling" in the process of conversion. Hatred is a feeling, and you must hate sin; love is a feeling, and I cannot conceive of a person's being thoroughly converted, without feeling ashamed of his former wicked self and feeling love to his Redeemer and his fellow creatures. The more squarely you face yourself, the more conviction of sin you will feel; the more you face your suffering, dying, atoning Saviour, the more will your hard heart be melted into penitence. Come up close to the cross, my friend, and look at yourself there! Look onward to the day of judgment, and see how you feel there as a rejecter of Jesus Christ who trampled on his redeeming love! Look at the good you may do as a faithful, earnest, useful, courageous Christian, and then fervently pray to the Holy Spirit to make you one. Work with him. As Spurgeon used to say; "The way to do a thing is—to do it."

Education in America. I.

REPORT OF THE MOSELY COMMISSION.

The Mosely commissioners who visited the United States last year to study the educational systems adopted in that country, have lately issued their reports. In addition to Mr. Mosely's own preface and a joint report of the Commission, each of the twenty-six commissioners presents a report of his own, laying stress on some special topic in which he is particularly interested.

These commissioners are men of very different types, possessing special qualifications in different branches of education.

They include university professors on the literary side, like Professor Rhys and Professor T. Gregory Foster; scientific teachers, like Professors Armstrong and Ayton; public school masters, like Dr. Gray, of Bradfield, and Mr. Fletcher, of Liverpool; officials like Mr. Blair, of the Irish Department of Agriculture and Technical Instruction, whose report is one of the best chapters in the book; members of the London School Board and of the education committees, like Mr. Jephson and Mr. Sheppard, Mr. Heaps, of Rochdale, and Mr. Anderton, of the West Riding, an elementary school teacher in Mr. Coward, ex-president of the National Union of Teachers; various specialists in law and medicine; and Mr. Barclay, who has done so much to promote a friendly understanding with France. It is to be regretted, for the sake of the ordinary reader, that the volume lacks an editorial introduction, analysing and comparing the various expressions of opinion on the many subjects touched upon. The brief joint report signed by the commissioners gives a very imperfect idea of their views.

AMERICAN BELIEF IN EDUCATION.

The commissioners, differing from Mr. Mosely, generally regard education as the effect rather than the cause of American industrial prosperity. But they all testify to the splendid enthusiasm for education which is displayed by the people at large, as well as by teachers and pupils. They give freely of their money, both in donations and in taxes, to the institutions for higher education, which have grown and multiplied—as Professor Foster points out—within a very recent period.

Thus Mr. Fletcher, speaking of the Illinois University, with its several thousand students mentions that its last biennial grant for £300,000 was carried by a unanimous vote in the State Legislature.

Principal Reichel estimates that, besides Federal and State grants of land and money, the universities have received £40,000,000 from private benefactors within the last thirty years. Mr. Papillon puts the case very well:—

Education has throughout had the people at its back and the support of those in authority to an extent long unknown, and still imperfectly realised in England. But its greatest development, and all the excellence of its present condition, is subsequent to the Civil War. The common school system of the elementary education, supported by public taxation, the free public high school system, and the university system, as seen to-day in its chief examples—Harvard, Yale, Columbia, Cornell, Johns Hopkins, Chicago, and others; or great State universities such as Wisconsin and Michigan—are the creation almost of the last twenty-five or thirty years.

This extraordinary growth and progress—quite as extraordinary in its way as the contemporary industrial progress—has been made possible by the goodwill of the people. There lies the real driving power.

If American education is to-day alert, vigorous, progressive and popular, it is because the "people love to have it so"; because they have recognised that education is a

vital necessity for national well-being, and the most remunerative investment of public money. If we in England still lag behind other nations in educational progress, it is because we have not yet learned to care seriously about it, and grudge instead of welcoming expenditure upon it. This is the first moral for ourselves; perhaps it is really "the conclusion of the whole matter."

COLLEGE MEN IN GREAT DEMAND.

Another point on which the commissioners all lay great stress is the close connection between theory and practice in American education.

The scientific professors and teachers in universities and technical schools are practical men, and are encouraged to undertake commercial work.

What is equally important and still more remarkable—commercial men show a keen appreciation of the value of a college training, and are not only willing, but anxious to engage the services of college graduates. Professor Ayton says:—

There is no question about an engineering professor in America being occasionally permitted to do a small amount of outside work, he is practically required by the college authorities to be so actively engaged in practice that he becomes recognised in the world of affairs as the working authority on his subject. "Don't know a successful engineering professor who is not engaged in outside work; who, in fact is not successful in outside work," was the opinion round the lunch table of those in authority at the Library of Congress, Washington. Mr. Barclay Parsons, who spoke not merely as a large employer of labour, but as a trustee (a member of the governing body) of Columbia University, told us: "We not only permit outside work—we encourage it in our staff. When Professor Burr (of 'Civil Engineering') was appointed a member of the Isthmian Canal Commission we gave him long leave to go to Porto Rico." And when I asked, with reference to this and other examples which he gave, "But do the students like such long absences of their professors?" he replied, "Yes; they lose him for days or months; but they gain, for he brings back accounts of the new work he has done."

Mr. Blair gives some striking figures to illustrate the eagerness of great companies, to employ young graduates.

In the Westinghouse shops and offices 160 college-bred men are engaged out of a total of 10,000 employees. At the Carnegie Steel works, where there are 7,000 hands there were about 100 technically trained men, seven of the twenty-three leading officers being college graduates. Of 118 engineers on the staff of the Rapid Transit Railroad Commissioners of New York City, who are constructing a city underground railway, eighty-four per cent, had been college students; of seventy-five petty officers, fifty-eight per cent, were college trained. *C. & M. Gazette*

MY PILOT.

My bark is wafted to the strand
By breath divine.
And on the helm there rests a hand
Other than mine.
One, who has known in storms to sail,
I have on board;
Above the raging of the gale,
I hear my Lord.
He holds me when the billows smite—
I shall not fail;
If sharp, 'tis short; if long, 'tis light;
He tempers all.
Safe to the land, safe to the land,
The end is this;
And then with Him go hand in hand
Far into bliss.

UNKNOWN.

IMMORAL MISSIONARY METHODS.

Indian Education is our authority for the following: "Mrs. Besant writes thus in the *Central Hindu College Magazine* for March of the conduct of Missionary Colleges: 'One plan of perverting an educated boy is ingenious, if not very moral. He is advanced money for his education; his parents foolishly accept the apparently generous offer of aid. when he has taken his degree, pressure is put upon him to become a Christian; if he refuses, he is threatened with a suit for debt, and this at the very outset of his career is a terrifying menace. Thus a 'conversion' is made and trumpeted far and wide.' We should apologize to our readers for bringing to their notice a scurrilous attack of this sort, were it not that it appears in a publication which puts forward great pretensions as the leading exponent of the national faith of this country, and in connection with the name of one upon whom we have come to look as a not inconsiderable opponent. As to the charge, there is, of course, but one reply possible. The statement made is false. More than that, we think that the impartial public will find it difficult not to believe that the person who made it made it knowing that it was false. We can hardly imagine that even the most ignorant adherent of the Christian Faith could be capable of making, or thinking of, such a suggestion as is here declared to be a regular feature of the Missionary Colleges of the country. The *Central Hindu College Magazine* must be pitifully short of effective weapons against the Faith when it condescends to the use of misrepresentation of this nature. We had been told that the Central Hindu College existed in the interests of the holy cause of religion. It has now torn away that veil. In its own words, its statement is 'ingenious, if not very moral.'"

Harvest Field.

An Interesting Account of a Conversion.

At his baptism Pandit K. P. Shanmugam Pillai of Tinnevely, gave the following interesting account of his conversion.—

MY DEAR CHRISTIAN FRIENDS:—

I appreciate the sacred privilege I have now obtained of addressing you a few words on this occasion regarding my way to Christ.

I was born and brought up in an orthodox Hindu community called Saiva Vellalas. While quite young I came to Madras from Tinnevely for education. I joined the Madras Christian College. I had to study Bible as it formed one of my daily lessons. I learned from the Bible that it is wrong to speak lies; but at first it seemed that it did not make any impression upon my mind. A few days afterwards, there was an examination in English and Dr. Miller was the examiner. The papers were valued and returned to us. One boy in the class dishonestly changed a figure so as to increase his total marks by 2 and asked Dr. Miller to permit him to add that also. Dr. Miller immediately found out his dishonesty and punished him. This incident reminded me of what I learned before from the Bible, viz.: It is wrong to speak lies—and made a strong and marked impression upon my young mind. From that moment I loved truth as I was afraid of my reverend master. In the next year I was in the fifth form. I always used to have my rank within the first three places in all the class examinations. In the half-yearly examination of that year I was in the middle, Dr. Miller asked my teacher why I went down. He told him that I was negligent. Dr. Miller took me to his room in order to punish me. I remonstrated with him that I got sufficient number of marks and so I have passed in all the subjects. Nevertheless he caned me telling me that I did not do my duty properly. This and the previous incident taught me that any deviation from a straight path is a wrong action and it deserves punishment. This truth took a strong root on me, and when I

knew more about Christ and his teachings flashed down upon me a feeling that any such deviation in a man's life is sin and its effects are sufferings in this world and in the world to come.

Later on, I found that in Hinduism many things were unreliable, incongruous and meaningless. So my Hindu faith was absolutely shaken and I felt the first religious impulse to change my faith and to embrace Christianity. Then I was about fifteen years old. I had no knowledge of missionaries, their work, baptism, etc. So I was unable to know where or to whom I should go to become a professing Christian. If I had known any such thing at that particular time, I would have embraced Christianity long ago and I would have lived a very happy life indeed. Unfortunately nothing took place. My circumstances changed. My secular education and my knowledge of the doctrines of various creeds such as those of Vedantism, Brahma Samaj, etc., seized my unpolluted early resolution and perplexed me to a very large extent. So my youthful, untutored and innocent period alone was highly favourable to my religious conversion, since that stage only is ready to feel disposed to knowledge, assent and reliance. Shortly after I wished to embrace Christianity, I had to leave the college. Consequently my Bible study was given up. I was living among orthodox Hindu bigots. I was very much given up to Vedantism. I had also the opportunity of studying the teachings of Krishna, Buddha, Plato, &c. I continued to be a Vadanti for a long time. But I never lost sight of Christ and I always looked upon him as a great spiritual Teacher higher unspeakably than any other. Yet everything was quite tenable to satisfy the cravings of my soul.

While in this state I had an opportunity of opening the Bible once more. To my great delight my present spiritual life revealed itself to me with full force. I found out that Lord Jesus Christ by his birth, precept, life, death, resurrection and ascension is the greatest and the most wonderful of all great men that ever lived in the world. I also found out that his doctrines viz., the Fatherhood of God and the Brotherhood of Man, Repentance on the part of man and forgiveness on the part of God and eternal life are entirely suited to human nature and condition.

I just want to say one thing to His praise and glory. I cannot help saying it because it is my testimony. I was conscious of my sin and my condemnation and exile from God for ever. Nothing helped me until I gave my full assent to the truthfulness of Christ's teaching and I believed that he is the only Saviour of the world in whom we have redemption through His blood and I received Him as my Saviour and I gave myself to him. He took what I gave and fully accepted my surrender by entering into my life and breaking the bond of condemnation and setting me free. I think I have one special note of thanksgiving for that generous condescension and love.

The following is the address delivered by the Rev. Dr. Miller on the occasion.—

The Rev. Dr. W. Miller who came to the service by special requests, delivered a brief and earnest address after baptism.

He exhorted the recipient of the sacred ordinance to remind himself of what it meant. It signified that he had surrendered himself to the Lord Jesus Christ who loved him and gave Himself for him. It meant that henceforth he was to live not according to his own will but according to the will of the Lord. The Lord Himself when he was on earth made it the one object of his life to do the will of the Father. Even so those who are the followers and who have been baptised with His name, have to imitate their Master in living according to the will of the Father.

For we must understand that God has a purpose for each one of us, a duty and a work to which each of us is called in His great plan. It devolves on each one of us to realise and understand what it is and to do it in our life time. We have to overcome the evil that surrounds us and to live a life of holiness and devotion. Such is the meaning of the words taken on and promises made on the occasion.

But a reflection of the greatness of the responsibility that thus rests on one that has taken the name of Christ may well make one feel his deficiency and weakness and fill him with diffidence and dismay.

That great follower of the Lord Jesus Christ, Paul the apostle, also felt this but he turned for strength and confidence to the Lord who had called him. "I can do all things" he said "through Christ which strengtheneth me." He commended him to the same Lord for all the duties and responsibilities that lay upon him.

And in conclusion he exhorted the congregation, who are fellow-believers in the Lord, to realize their responsibility towards him who had thus confessed his faith in the Lord and taken solemn vows in their presence. He exhorted them to be kindly affectioned one to another with brotherly love and to remember him in their daily prayers at the throne of grace.

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The following paragraphs close Herbert Spencer's Autobiography, and have a deep significance:—

"Largely, however, if not chiefly, this change of feeling towards religious creeds and their sustaining institutions, has resulted from a deepening conviction that the sphere occupied by them can never become an unfilled sphere, but that there must continue to arise afresh the great questions concerning ourselves and surrounding things, and that, if not positive answers, must ever remain.

"Thus religious creeds, which in one way or other occupy the sphere that rational interpretation seeks to occupy and fails, and fails the more the more it seeks, I have come to regard with a sympathy based on community of need; feeling that dissent from them results from inability to accept the solutions offered, joined with the wish that solutions could be found."

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